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Selbstgefühl, das im Schüler entsteht, der schon eine wenig selbständig parliert. Schädlich war die alte Furcht vor dem Fehlermachen. Das alte Exerzitium war wie ein Sprunggarten, und naseweise Mitschüler freuten sich, wenn einer fiel. Der aktive Anteil, den die neue Methode der Klasse zuweist, die Wichtigkeit, die z. B. jedem Spieler bei einer kleinen Dramatisierung zufällt, erfüllen die jungen Herzen mit Stolz. Das gibt einen Wetteifer, einen frischen, flotten Zug in den Unterricht, der die Sprachstunden zu den liebsten Stunden macht. „Ein gewisses gesundes Selbstgefühl ist bei allen Menschen die Folgeerscheinung des als Heiterkeit bezeichneten Gemütszustandes. Dass die Heiterkeit den Sprachmechanismus günstig beeinflusst, darf beim Sprachunterricht nicht unterschätzt werden.“ Flagstad weist nach, wie falsch ein Satz ist, wie der von Schweitzer in Paris aufgestellte, der zwar ein eifriger Verfechter der direkten Methode ist: „Pour apprendre une nouvelle langue, il faut commencer par oublier sa langue maternelle.“ Die Sprachpsychologie zeigt, dass dieser Urzustand, dieser Nullpunkt des Bewusstseins nicht erreichbar ist. Die Muttersprache ist eben immer da, mit ihr muss gerechnet werden, aus ihr sollen möglichst viele praktische Vorteile gewonnen werden, sonst ist die ganze Rechnung falsch.

The Scope and Method of Folklore Study.

By Prof. Edwin C. Hoedder, Ph. D., Uni. of Wisconsin.

The word folklore is little over seventy years old. The term was coined by William John Thoms, in an article in the *Athenaeum*, of August 27, 1846. The author there defines folklore as “embracing the traditional beliefs, legends, and customs, observances, superstitions, ballads and proverbs.” What commonly used to be designated as popular antiquities, or popular literature, that, he says, is covered by a good Saxon compound, folklore, the lore of the people. He clearly means by this new coinage the learning and wisdom *of*, not *about*, the common people, and their traditions handed down by word of mouth, — “more a lore than a literature.” The new word met with a ready acceptance, and Thoms, who had signed the original article with the assumed name of Ambrose Merton, gratefully acknowledged the fact in a second article about a twelvemonth later, in which he expressly claimed for himself the honor of having introduced the word into the English vocabulary, — “as does Disraeli of introducing fatherland into the literature of this country.” Folklore soon came to mean the new branch of learning as

well as the popular traditions making up its subject-matter. As such it is defined, e. g., in the *Encyclopedia Britannica*.

While the extremely happy designation was new, the thing itself as an object of scholarly research was not. Folk-tales had long since made their way into literature, even though the manner in which they were recorded did not nearly measure up to our present scientific standards. Folksong and folk-ballad had had to wait considerably longer for a recognition of their true value and a modest place in the written traditions of the European peoples. Edward Young, the author of the *Night Thoughts*, had, in his *Conjectures on Original Composition* (1760), laid stress on the songs of primitive races, and so given the first powerful impulse to a movement which soon after gathered the strength of a tempest in the writings of Rousseau with their passionate cry "Back to Nature!" And the "storm and stress" of a group of young German poets, rebelling against the artificiality and unnaturalness of the whole life of the period, swept away the dainty rococo poetry which, like the French gardens and parks of the time, resembled an exercise in plane and solid geometry. These poets desired no elegant and ornate imitations of classical and pseudo-classical models, but genuine products of artistic inspiration, no matter how crude they might be in form. Without this new development, it is questionable whether Thomas Percy's collection of *Reliques of Ancient English Poetry* (1765) would have received such a hearty welcome and exerted such a lasting influence. This book, to this day a veritable treasure-house, with its faithful reproduction of the old English ballads, quickened and stimulated especially the interest of Herder, and he, in an auspicious hour of the year 1771, invented the word *Volkslied*, which may, directly or indirectly, have prepared the way for Thoms' felicitous coinage.

Many were the hands that during the next few decades bestirred themselves to garner the treasures thus suddenly brought to light. Herder himself was among the first to publish a collection of folksongs, to which Goethe contributed the texts of ballads and lyrics that he, at Herder's suggestion, had gathered in Alsace „aus denen Kehlen der ältesten Mütterchens." Herder's book led directly up to Arnim and Brentano's *Des Knaben Wunderhorn* (1806—1808), and the latter stood sponsor to the *Kinder- und Hausmärchen* collected by the Grimm brothers (1812—1815).

These two glorious men were the pioneers of scientific folklore. While it was left to the younger of the two, Wilhelm, to bring out the later edition of the book, which at once enjoyed an enormous popularity, the original plan had been Jacob's; and it was a piece of rare good fortune for the new science that this incomparably greatest scholar of

the last century watched over its first steps. Endowed with an abundance of splendid qualities: a giant in intellect and working power, a soldier in the courage to attack the most complicated problem, a general in the quick and efficient distribution and disposition of his materials, a saint in reverence, a child in happy receptiveness, he united in himself all that was necessary to inspire the widest circles and educate them for active participation in his labors. The *Märchen*, from which today even the most blasé and supercilious will get an inkling of the soul of the common people, were followed in 1816 by the *Deutsche Sagen* (jointly with Wilhelm) and the *Deutsche Rechtsaltertümer*, and in 1835 by the *Deutsche Mythologie*, of which it has rightly been said that scarcely any other achievement of scholarship can vie with it: ¹“Jacob Grimm still remains unrivaled in his intuitive understanding of the deepest life of the common people, in his ability to grasp that which had hitherto been unknown and undivined, even that which seemed beyond human grasp, and to give it the requisite form for scientific study and presentation.” Or, to quote the words of Anton Schönbach: “Grimm’s *Deutsche Mythologie* showed that we fellow-countrymen are not merely the descendants, but the genuine, lawful heirs of the earliest Germanic stock; an unbroken chain links the paganism of the remotest recognizable past, the legendary world of Germany’s heroic age, and the millenium of the Holy Roman Empire with the popular traditions of our immediate present into one indissoluble unity: out of the German Olympus the most glorious figures descend upon earth and, oblivious of their supernatural origin, live on in fairy-tales and saga, escorted by a chorus of demonic spirits that manifest themselves in spooks and superstitions, in children’s rhymes and riddles, in games and customs, in festival observances and proverbs. What had seemed to us childish and puerile in various of our ways was given venerable and profound meaning by Grimm’s magic wand; what had hitherto been attacked by school and clergy, by authorities and police, as obstructive superstition, was frequently revealed as a pregnant survival of ancient pagan tradition. But above all, our national self-consciousness and pride were extraordinarily strengthened, for, in the possession of this new treasure-trove of present-day tradition, every one, long before the glory of the new German Empire, had a right to feel in his bourgeois body something of the lofty character of the ancient Germanic heroes. It was with such glowing colors that scholars embellished in imagination the dull life of Germany at the time of the Federal Diet at Frankfort, now almost wholly vanished from our memories! And all those who now promptly set out to walk

¹ Albrecht Dieterich, *Ueber Wesen und Ziele der Volkskunde*. (*Hessische Blätter für Volkskunde*, I, 3). Reprinted, Leipzig 1902.

the road marked out by Jacob Grimm's triumphant vision were not only pursuing serious research, but at the same time furthering the glory of our nation."²

This is not the place to point out the defects attaching to Jacob Grimm's work; but his fundamental error cannot be passed over in silence, namely that the fairy-tales are the lineal descendants, by way of the heroic legends, of the ancient myths of gods. This error has, to be sure, in the opinion of a keen observer, exerted more rousing, invigorating, and inspiring power than hundreds of dead truths that no one finds it worth his while to contest. But an error remains an error, and unfortunately many followers of the master have retained nothing else of their precious heritage. This is particularly true of the countless amateurs whose services were needed to furnish the materials for work in the new field, and who, not content to provide the building stones for the architects, tried to erect palaces of their own when their constructive talent scarcely sufficed for the humblest cottages.

While German scholarship — and diletantism — in the train of Grimm's work for a long time restricted itself to the reconstruction of the past of Germany from its living traditions, the new science of folklore was given a significant and important impetus in the direction of ethnology. To the Englishman, the citizen of a great world empire, with possessions and colonies on all the continents, it was self-evident that folklore must embrace not only the traditions of the untutored classes of civilized nations, but just as much, if not more so, the beliefs and customs, institutions and superstitions of races on lower planes of culture. "The clear recognition that we can only hope to reach those lost stages of human development, those periods in the life of mankind which are beyond the grasp of history, by a study of the peoples on our earth which have remained in the primitive stages of their development—or, as the customary and unmistakable expression has it, the "uncivilized" peoples — this recognition has, I cannot say exactly whether here first realized and stated, at any rate become one of the impelling ideas in the living movement of folklore studies."³ Among the great English scholars that must be mentioned in this connection are Edward B. Tylor (*Primitive Culture; Early History of Mankind*), Herbert Spencer, Andrew Lang (*Custom and Myth; Myth, Ritual and Religion; The Making of Religion; Magic and Religion*), and J. G. Frazer, whose monumental work *The Golden Bough* in its third edition (1911—1915) consists of twelve large volumes. The pioneer of the ethnological idea in folklore

² Quoted by Raimund Friedrich Kaendl, *Die Volkskunde. Ihre Bedeutung, ihre Ziele und ihre Methode*. Leipzig und Wien 1903, p. 45f.

³ Dieterich, l. c., p. 13.

in Germany was Theodor Waitz (*Anthropologie der Naturvölker*, four volumes, 1860—1864, still a standard work), whose chief endeavor was to establish the connection between the biological and historical phases of our knowledge of man, to study man at the point of his transition from isolation to social life, and to inquire into the conditions and results of his further development. The value of the numerous writings of another German scholar in this field, Adolf Bastian, is very greatly impaired by his confused style.

Whether Grimm in his later writings ever used the new term folklore I do not at present know, and it is immaterial. Grimm looked upon all the manifestations of the people's soul as a great unit, and he did not concern himself at all with delimiting, within the extensive domain of Germanic antiquities, the special field covered by what Thoms defined as folklore. Thom's designation had been accepted not only in England, but on the whole European continent as well. For some decades past, the English word has in Germany been almost totally superseded by the word *Volkskunde*, which was first proposed (possibly also coined) by Reinhold Köhler, as a commendable equivalent and at the same time extension of folklore. But the new name has also brought about a complete shifting of the objects of this branch of investigation. For, after the analogy of such words as *Sternkunde* and *Erdkunde*, it was taken to mean the learning, not *of*, but *about* the people. Its meaning grew in extent most amazingly. While for a time it was considered sufficient to state that *Volkskunde* was a wider term than folklore, and that it encompassed the latter, some of the extremists now would seem to go so far as to make of *Volkskunde* a sort of universal science, embracing all of the historical, social, political, and economic sciences, — and a good deal of the natural sciences as well. In founding the *Berliner Verein für Volkskunde*, Karl Weinhold defined as its task "the investigation of the *Volk*—i. e., a definite group of thousands and millions of human beings divided by historical and geographical boundaries — in all the manifestations and expressions of its life." And this, indeed, is theoretically the object of its organ, the *Zeitschrift des Vereins für deutsche Volkskunde* (founded in 1891). According to the definition of the *Sächsischer Verein für Volkskunde* the science is to embrace "geology; all that is included under geography in the narrower meaning of the term, the history and manner of the settling of the country, statistics of population, religions and churches, the school system, criminal and professional statistics, property and income, agriculture, and political economy in its bearings on Saxony." Still another definition would include the following fields of learning: (1) the geographical conditions of the country and its environment, (2) the physical appearance of the

people, (3) the economic conditions of the country and people, and, directly connected with this, the means of subsistence and material resources of the people, (4) housing, (5) clothing, (6) law and constitution, (7) religion, (8) manners and customs, (9) language, (10) poetry (literature), music, and dancing, (11) arts and crafts, and (12) political history, in so far as the people's special character is expressed in it.⁴ It would be foolish to deny or to belittle the value and importance of any one of these branches of investigation. But it is clear that such a definition ignores the fact that, while no limits can be set to research, each particular science must have its well defined boundaries. As Professor Dieterich says in his lucid and convincing exposition, quoted above, — "this conglomeration of problems and questions is neither a science to which unified problems give fixed laws, nor a domain of investigation to which human scholars could devote themselves." Siebs would therefore rule out, for practical reasons, such of the above-named twelve divisions as clearly appertain to independent branches of research, such as geography and anthropology, political economy, social and political history, the history of language, literature and art. And similarly, Weinholt practically limited himself to the consideration of the manifestations of the ethnic *psyche* in (1) dress and habitation, (2) custom and law, (3) beliefs in supernatural things, (4) speech, (5) poetry. The article in question in Brockhaus' *Konversationslexikon* assigns to *Volkskunde* the task of "investigating the manifestations of the people's present-day life, following them up in their historical development through the centuries, comparing them with similar phenomena among other peoples, and inquiring into the causes from which they have emanated," and at the same time it limits these manifestations among the lower classes of a civilized people to such as are likely to reflect conditions of primitive life. The table of contents of the best book on *Deutsche Volkskunde* (by Elard Hugo Meyer, Strassburg 1897) is illuminative: (1) Village and fields, (2) the house, (3) physical appearance and dress, (4) manners and customs, (5) folk-speech and dialects, (6) folk-poetry, (7) legend and folk-tale. This is a workable program.⁵

⁴ Theodor Siebs, in his introduction to *Ergebnisse und Fortschritte der germanistischen Wissenschaft im letzten Vierteljahrhundert*. Leipzig 1902, p. lix.

⁵ The program of the English Folklore Society, as outlined by George Laurence Gomme in his admirable little *Handbook of Folklore* (London, 1890), contains the following divisions and sub-titles: 1. Superstitious Belief and Practice: (a) superstitions connected with great natural objects; (b) tree and plant superstitions; (c) animal superstitions; (d) goblinism; (e) witchcraft; (f) leechcraft; (g) magic and divination; (h) beliefs relating to future life; (i) superstitions generally. 2. Traditional Customs: (a) festival customs; (b) ceremonial customs; (c) games; (d) local customs. 3. Traditional Narratives: (a) nursery tales, or Märchen; hero tales; drolls, fables

In reality it is inessential what name is given to a science provided its votaries are agreed as to its meaning and scope. One must not demand too much of language. There is, as etymology shows, not one concrete object or abstract quality which in the last analysis bears a name that covers it completely. The meaning of a word is not inherent, but is determined by a tacit understanding of those who speak the language, — as Rabelais says, "*Les mots ne signifient naturellement, mais à plaisir*," — else no semantic change would be possible. The name of the science of physics is as general as could be (Greek *physis*=nature), and yet we all know what it signifies. The term metaphysics owes its origin to the merest chance. Music might denote the art of any one of the nine muses. So we may disregard the question of "folklore" versus *Volkskunde*, if we only know that they are one and the same thing, or, if they are not, in what they differ. There is no doubt that German should retain the latter appellation: the German word naturally conveys to a German certain emotional values that are not found in the borrowed term, since practically all foreign words appeal to the intellect rather than the sentiment. Furthermore, the derivatives *Volkskundler* and *volkskundlich* are more appropriate to the genius of the German language than *Folklorist* and *folkloristisch*, — aside from the fact that the grammatical gender of *Folklore* in German is not definitely settled and varies between masculine, feminine, and neuter.

But what we must know with absolute certainty is the extent of the domain of our science, and here I am in accord with those who regard the unlimited extension of the term, be it folklore or *Volkskunde*, as highly detrimental. I would not have it confined, as Andrew Lang demands, to the manifestations of mental life, but would deem it desirable and oftentimes even necessary to include from the fields rightly claimed by other branches of learning all phenomena that are likely to cast a light upon the evolution of primitive soul life and national character. Elard Hugo Meyer ascribes the German peasant's extreme conservatism and pertinacity to the influence of the old village and field constitution; and we may safely assert that the *Gemenglage* of the fields of the oldest and most common type of German village is the basis of the peasant's stubborn and unyielding sense of justice, which shows itself practically in the frequent quarrels and litigations between the owners of neighboring fields, and folk-poetically leads to numerous tales of the restless wandering of the ghosts of those who during their lifetime have moved

and apologues; (b) creation, deluge, fire and doom myths; (c) ballads and songs; (d) place legends and traditions. 4. Folk-Sayings: (a) jingles, nursery rhymes, riddles, etc.; (b) proverbs; (c) nicknames, place rhymes. — To these the article in the *Encyclopedia Britannica* adds Art: (a) popular music with ballads and songs, (b) popular drama.

their landmarks farther into their neighbors' possessions, — a motif forming the psychological basis for a large portion of Keller's *Romeo und Julie auf dem Dorfe*, and of Kleist's *Michael Kohlhaas*. And one of the foremost judges of latter day German peasantry, A. l'Houet, in his *Psychologie des Bauerntums*, (1905) says in this connection: "To live slowly, progress slowly, never to take a step without having weighed it a hundred times, to know that the important thing in life is never what something looks like for the moment, but what it will be worth in the long run, to be connected most solidly with a past of one's own creation: that is the peasant's way It must be like his soil, organically grown, — it will not thrive when mechanically deposited."

As for the term "people" itself, we shall have to define it in general as the lower strata of an ethnic or national — not a political — unit,⁶ and specifically, as limited to the rustic population. The solid basis and foundation of folk-life still continues to be the peasantry, in spite of all the changes wrought by history. If we desire to widen the boundaries somewhat, we would include all those who have not been more or less formed and transformed mentally through the virtually international higher education.

Folklore, if it does not rest content to be merely descriptive but aspires to the dignity of a science, must be comparative, — a branch of ethnology. It can be mastered only by him who stands with both feet on the firm soil of a unified national life and endeavors to explore it with all the instruments of historical and philological training. We must revert here for a moment to a point made above. Let me quote Albrecht Dieterich once more: "That the science of Germanic philology demands on principle that the German people should be examined in all the manifestations of its life, and similarly the lower strata, the so-called *Volk*, in all their thoughts and creations and actions, is but just and praiseworthy. And that our *Volkskunde* has at all events to work within this sphere, in the investigation of the German people, guided by Germanic philology, is only a matter of course. But folklore as a special branch of study means something different. There is a science of the German language as a division of German philology,⁷ and there is a general, a comparative linguistic science, which to be sure no one can pursue without mastering one of the individual sciences. Thus there is a science dealing with those matters that next to language are man's

⁶ This does not of course exclude the possibility of the study and collection of the folklore, or rather folklores, of a country with a highly heterogeneous population.

⁷ The term philology as used by the Germans always covers a wider field than linguistics, or historical grammar. Linguistics is a comparatively new science, having disengaged itself from philology during the last century.

most immediate expression, the beliefs, legends, and customs of a given people; and there is, and must be, a scientific investigation of the beliefs, legends, and customs of the different peoples The philologist as well as the historian must avail himself of the analogies afforded by folklore to comprehend the expressions and creations of the "masses" in which to be sure individuals take part but individualities are not to be distinguished for historical treatment. This does not mean that every philologist and historian will need to participate in the work on the special problems of folklore. The essential results each one of them will have to count at some time in the future among the chief bases of his field. For the object in view is to advance, by inductive historical methods, to the laws of the evolution of human thought. When we establish certain facts of popular belief and custom in the lower strata of our own people, where we can with accuracy explore and apprehend them in their main forms; when we find the same facts, in these same clearly recognizable main forms, historically verified in the historical life of a civilized nation, such as the Greeks or Romans; and when finally we get them examined, ascertained and proved unimpeachably and indubitably for uncivilized peoples in regions of the globe far remote from each other: then—provided that transference is out of the question — we have the materials for grasping some laws of the development of human thought. Any theories concerning the common, or the non-common, origin of the human race do not change the formulation of these problems. And no matter how far they are still remote from any solution, these problems lie even today closer at hand than those of whose solution an optimistic ethno-psychology is even now dreaming. To fathom the forms of thought of the soul of every individual people in their distinction and characteristic differentiation, is at present a complete Utopia."

However, it is just this utopian "characterology" of peoples that appears to attract the amateur as the flame attracts the moth. It has been attempted again and again, — alas, how many times during the last three or four years! — and it has been practiced long before folklore, ethnography, anthropology, ethnology and ethno-psychology were ever talked or even thought of. It cannot be denied that in the hands of a keen and ingenious observer such characterizations may lead to brilliant results, — witness Karl Hillebrand's *Zeiten, Völker und Menschen*. But even should some of us be tempted to look upon a successful characterization that will stand the severest tests of science as the ideal of comparative folklore, — just because it is unattainable, — we shall all have to admit that the soul of a people is much too complex a phenomenon to be reducible to a single brief, clean-cut formula. E. H.

Meyer names as dominant in German customs two tendencies that apparently are opposites and on that account most likely date back to times immemorial: a strong propensity toward mysticism, and an equally pronounced realistic rationalism. That is to say, an originally religious, and an originally economic factor. This combination alone should suffice to warn us against any attempt to arrive at some central point that will explain all the others. L'Houet in his fine book likewise enumerates a number of seemingly inconsistent qualities of the German peasantry and adduces proof for each one of them. Not only to an individual, but even more to a group of human beings and a national unit, are the words applicable that Conrad Ferdinand Meyer makes his Hutten say, — „*Ich bin kein ausgeklügelt Buch; ich bin ein Mensch mit seinem Widerspruch.*“ Such inconsistencies and contradictions must not disconcert us. On the contrary, it is they that enhance the charm and spell of our task.

And what is this task?

The task of one who studies the folklore of his own people is not that of the outsider. For the former it is not simply scientific and theoretical, but practical, national, and social: to bridge over the gulf that in the course of time has formed between the higher and lower classes of the nation, and to approach and eventually fuse the centers of the different strata of culture. This will be necessary for all men in official positions, the clergyman, the jurist and administrative magistrate, the physician, the teacher, each one of whom must learn that the peasant is not a simplified city dweller but something far different. As Raimund Kaindl puts it: “The knowledge of what the common folk think and muse, of their beliefs and imaginings, of what they deem good or bad, of how they live and move, is in itself most interesting and worthy of investigation. There is hardly another source that would yield in such rich measure instruction and amusement, refreshment and gratification. . . . Gustav Meyer says that from popular traditions bubbles up the true fountain of youth of which the fairy story tells us. Grimm emphasizes repeatedly the high national and patriotic value of popular traditions. . . . So through folklore the educated man will again come into contact with the people generally, and by having his appreciation of their life quickened, he will learn to esteem much that now may repel or even disgust him.”⁸

And what is our special task here?

I hold no brief for the establishment of courses in folklore in our colleges and universities, or for the foundation of academic chairs

⁸ I. c., p. 46. — The value of folklore as an auxiliary science is well presented for history by G. L. Gomme, in *Folklore as an Historical Science* (London, N. D.), and for the history of literature by August Sauer, in *Literaturgeschichte und Volkskunde* (Prag 1907).

of the science,—although the day will come when every university worthy of the name will have such a chair. I am not advocating the use of any particular book, or set of books, in school or college.⁹ But I do demand that the teacher of foreign languages familiarize himself more than hitherto with the folklore of the people whose language he is teaching, and that he should stress these elements in the class room. I demand this also, of course, of the editors of text books. I would ask it more as a mental attitude than as the acquisition of a large amount of technical erudition.

All of this I demand less for the advancement of this branch of learning than from motives of a higher form of patriotism. The time is ripe for it. Internationalism has woefully broken down, and must be rebuilt on the basis of a new cosmopolitanism.

The study of folklore will do more than lessen the friction between parts and classes of individual peoples and brush aside antiquated prejudices. Long before this terrible war it was stated emphatically time and again, that antipathies and animosities between different nations would speedily vanish as soon as they took the trouble to learn to know each other better. We are not so far remote from one another in disposition, character, and principles, and the lights and shadows are not so unevenly distributed as to justify any one nation in the belief that it is especially favored by the higher powers and superior to any, or all, of the others. In his book *India—what it can teach us*, Max Müller names as the most beneficial effect of the comparative study of languages its tendency of arousing a feeling of intimate brotherhood, so that we feel at home where before we had been strangers, and of transforming millions of so-called barbarians into our own flesh and blood. This effect is produced in even fuller measure by the study of comparative folklore. It not only creates national pride, but stimulates salutary national self-discipline as well, it teaches impartiality and an interest in, and love for, all humankind.

I cannot refrain from quoting at length here, as I have done on many occasions, from the late Stephan Waetzold's superb paper read at the *Allgemeiner deutscher Neuphilologentag* in 1892, on *Die Aufgabe des neu Sprachlichen Unterrichts und die Vorbildung der Lehrer*. Nothing better has ever been, or will ever be, said on the subject: — "To teach French and English means to teach France and England. The ultimate object of the study is not the language but the people and its culture. The language and its literature is only the most appropriate and in-

⁹ In passing it may be noted that there is a very serviceable edition of Eugen Mogk's *Deutsche Sitten und Bräuche*, by Professor Fossler (New York, Henry Holt & Co., 1912).

dispensable means of approximating the goal of grasping the spirit and life of another people. For in its speech a nation paints its picture of the universe; its speech contains its total intellectual capital which the slow and steady work of centuries has accumulated; it is the treasury of its thoughts and dreams, from the times of its remote ancestors to the bright light of the present day. But beside and along with the language we must study the things it tells, for wisdom consists in things and not in words: *Landeskunde*, political and cultural history, art and folk-life. If the teacher conceives his highest task in this spirit he will not easily run the risk of being submerged in pedagogical and linguistic trifles, of losing sight of life and its demands, and he will think nobly of his calling even where it takes him through the lowlands of elementary instruction and semi-mechanical exercises. We teachers of living languages are in our own modest place mediators of international understanding, promoters of universal peace. The ultimate task of human culture cannot be solved by one people and were it the most blessed and favored of all; we can, materially or spiritually, no longer live without France and England any more than they without us. Only he who has recognized this truth, whose daily work is ennobled by this higher, ideal task, is a true teacher of modern languages; in the last analysis not a keen linguist, a learned historian of literature, a phonetician, a methodical pedagogue, but the judge and interpreter of another people, of a co-working nation, its country, history, and spirit. Over against all overweening Germanic pretensions it behooves us to arouse and strengthen the conviction that for the attainment of the final object of civilization several languages and several peoples are needed, that besides political and industrial hostilities and rivalries inherited of old there is also an inherited brotherhood, centuries old, of ideas and interests through which we are united with France and England. Taken thus, the task of modern language study and instruction is incomparable and unique: it is not a question of recognizing and explaining something past and dead and transmitted in fragments, but something living and forceful, which lies before us in absolute completeness and breathes and works immediately beside and with us."

The chief emphasis among the demands made by Waetzold I would lay on folk-life. It is not so many decades ago that the notes to our school and college texts were made up almost exclusively of linguistic elucidations, and that the list of these texts contained only classical dramas and modern love stories, with one exception: a book on Germany and the Germans, poor in content and form alike; and I presume that conditions for French were not much better. This has changed considerably of late, and now the market is flooded with books on German

Realien. It is not within the scope of this paper to discuss any of them. Suffice it to say that a large number of them offer but little along the lines here laid out. For it is no longer a question of *Realien*, of the externalities of modern life that show themselves particularly in conditions of cities and the middle classes of the population. The *Realien* are at best the shell, sometimes thin, sometimes very hard, through which we have to penetrate to get at the kernel. And sometimes they separate nations rather than unite them, — for has it not been charged — very foolishly, of course, — against some of the books here mentioned that they carry on an insidious foreign propaganda? Our principal concern must be to help find and prepare the common ground on which, irrespective of dynasties and governments, the peoples of the earth may, after this present terror of all terrors, meet again and recognize one another as brothers.

And this common ground, so far as we are concerned, is that covered by folklore. Once again I repeat that it is not a question of special courses or special texts, but of a mental attitude that will enable us to find the right things in the texts. And they are full of it, from — I may be pardoned when I mention here only German books, for our Romance colleagues will substitute suitable ones of their own, — from, I say, Grimm's and Baumbach's *Märchen*, from *Immensee* and *Germelshausen*, to *Tell* and *Wallenstein* and *Faust*. My experience convinces me that college students always, and pupils of high school age generally when the subject is broached to them in the right spirit, take to it with alacrity and zest, and not only when it is the quaint, the queer, and the quizzical things in folklore. Nor should the teacher be afraid to make some mild attempts in the direction of comparative folklore. To be sure, our own country is, so far as the white population is concerned, rather poor in indigenous traditions, but the wealth owned by the colored races is all the more remarkable, and it will harm no young American to become acquainted with the traditions of the Red Man. And Shakespeare is so full of folklore matters that illuminative parallels can be drawn from him to almost any example found in French or German literature.

Folklore is the common meeting ground for the untutored masses and the most eminent and profound minds of every nation; and it is the common meeting ground for the most widely separated peoples and races. Goethe calls superstition the poetry of daily life. Superstition, as etymology shows, means a survival. Folklore is the sum total of these survivals. It points the road to that which is generically and eternally human. By following this road, we observe man, from times primeval to our own day, as our fellow-traveler, and both Terence's,

the ancient Roman's, "*Homo sum: humani nil a me alienum puto*" — I am human and naught that is human is foreign to me — and Pope's "*The proper study of mankind is man*" takes on a deeper and richer meaning.

Berichte und Notizen.

I. The Status of German in Great Britain.*

That in the present state of excitement as to the advisability of the teaching of German a sane and wholesome attitude might be taken, in the interest and for the benefit of our civilization, is shown by the actions of the Modern Language Association of England. The following are extracts and quotations from articles and correspondences in "*Modern Language Teaching*" (1914—October 1917), the official magazine of the Modern Language Association of England.

a. Opposed to the study of German:

M. Mielle, Prof. of English, Lycée de Tarbes, France.

M. Mielle desires to see French and English established as world languages by suppressing German entirely in England, France and the United States in view of the fact that Germany after the loss of the Rhine Provinces and others will be of no importance politically, and because he considers the influence of German to have been detrimental.

W. H. D. Rouse, Prof. of Latin, Headmaster of Perse School, Cambridge, England.

Prof. Rouse would like to see the study of German eliminated on the grounds that modern German literature is unwholesome, having low ideals. He deprecates the German influence on scholarship, because it is scientific rather than humanistic. He holds that "German is useful, but one can do without it," since Germany will be unimportant politically. He wants diplomats, scholars and commercial students to study German, but recommends Italian and Russian as more important.

H. L. Strong, Retired Prof. of Latin, Liverpool.

Prof. Strong hopes "that the desire to study the language of the enemy, who hates us with a deadly hatred, might diminish," and that foreign students will henceforth study in England. He emphasizes the importance of having a speaking knowledge of modern languages, saying that schools that recognize this necessity will be ahead financially.

L. E. Kastner, Prof. of French, Manchester, England.

Prof. Kastner thinks that German „as an element of culture," is gone, but that it would be foolish to abandon the study of German, "a consummation which," as far as he knows, "nobody has ever seriously advocated, and concerning which one need not have the slightest fear, because of the undoubted utilitarian value of the language." He demands a policy, not in regard to German, "which is deeply entrenched in the schools," but for Italian and Russian, "which will languish for want of support."

b. In favor of continuing and extending the teaching of German:

C. H. Herford, Prof. of English, Manchester, England.

Prof. Herford deplors that "nationalism as expressed by M. Mielle conceives of international relations only as rivalry of competing forces." He believes that German will continue to be taught on account of its usefulness. "The commercial motive can overcome the natural if illogical

* The various statements here presented were excerpted and compiled by Professor Adolphine B. Ernst, of the University of Wisconsin.